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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XV., No. 42

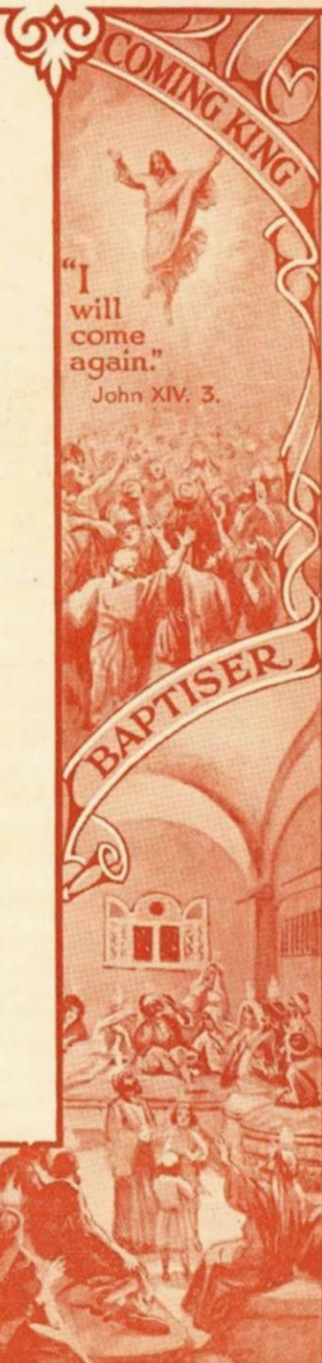
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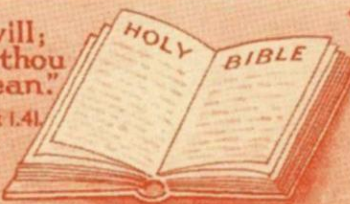
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"I will;
be thou
clean."
Mark I. 41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters: 20, Clarence Road, Clapham Park, London, S.W. 4.

Vol. XV. October 19, 1934 No. 42

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Principal GEORGE JEFFREYS IN MANCHESTER

FOURSQUARE

Revival Campaign

NOW PROCEEDING

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For Revival Campaign,
stay Elim Guest House, "Bethrafha" Glossop, Derbyshire.
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4 Watch these Dates 4

BENFLEET. Commencing Sept. 23. Elim Tabernacle. Revival and Healing Campaign by Pastor David E. Forsyth and Evangelist W. R. Cole. Sundays, 3 and 6.30. Week-nights, 7.30. Thursdays, 3 p.m.

BERMONDSEY. Oct. 21—28. Elim Tabernacle, Upper Grange Road. Birthday Week. Speakers include: Pastors E. C. W. Boulton, P. N. Corry, W. L. Kemp, and V. S. Pritchard. Ilford Gospel Singers will also take part. Convener: Pastor W. Brambleby.

CARDIFF. Nov. 3—6. The City Temple, Cowbridge Road. Fifth Anniversary. Speaker: Pastor P. Le Tissier. Sat., Mon., and Tues., 7.30 p.m. Sunday, 11 and 6.30.

CARDIFF. Sunday, Nov. 11. 6.30 p.m. The Olympic Theatre, Queen Street. Subject: "God and War." Speaker: Pastor J. R. Moore. Chairman: Capt. P. N. Corry (Dean of Elim Bible College). 2,000 free seats.

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally every Saturday at 7.30 p.m. Conducted by Pastor W. G. Channon.

CLAPHAM. Oct. 20, 21. Elim Tabernacle, Park Crescent. Special services conducted by the London Crusader Choir. Saturday at 7.30 p.m. Bible narrative in song: "Where are the Nine?" Sunday at 6.30 p.m., Gospel and Immortal Music service. Afternoon at 2.30. Choir at Brixton Prison.

CLAPHAM. Nov. 3. Elim Tabernacle, Park Crescent. Elim Crusader Rally at 7.30 p.m., in connection with Crusader Week-end at Elim Woodlands, Nov. 3 and 4. See separate announcements.

COULSDON. Oct. 22—28. Elim Tabernacle, Chipstead Valley Road. Special Children's Services by Evangelist D. Vanstone.

ELIM WOODLANDS. Open to visitors first Saturday afternoon in each month (except Sat., Nov. 3, when Crusaders only are invited). Tickets, 1/-. All welcome.

ELIM WOODLANDS. Nov. 3, 4. Special Crusader Week-end. Sat., Afternoon Fellowship from 3.30 p.m. for Crusaders only. Tea at 4.30 p.m., followed by Public Rally in Clapham Tabernacle at 7.30 p.m.

HENDON. Oct. 28—Nov. 11. Elim Tabernacle, Ravenshurst Avenue. Revival Campaign by Pastor W. E. Smith.

LEEDS. Oct. 21, 22. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Pastor E. C. W. Boulton.

LEYTON. Oct. 28. Elim Hall, Vicarage Road. Visit of London Crusader (Male) Choir at 6.30 p.m.

MILLISLE, Co. Down. Commencing Sept. 30. Elim Hall. Evangelistic Campaign by Pastor E. F. Cole.

OTTERY ST. MARY. Nov. 4—17. Elim Tabernacle, Mill Street. Evangelistic Campaign by Pastor T. Tetchner.

PARKGATE, Rotherham. Commencing October 7. Miner's Institute, Broad Street (Four Lane Ends). Revival and Healing Campaign by Evangelist T. W. Thomas.

PECKHAM. Commencing Sept. 10. In Large Tent opposite Peckham Rye Pond. A Revival Campaign. By Pastor W. E. Smith. Sundays 3 and 6.45 p.m. Week-nights (except Sat.), 7.30.

PORTSMOUTH. Oct. 27—29. Elim Tabernacle, Arundel Street. Convention meetings. Speakers: Pastors E. C. W. Boulton and W. G. Hathaway. Convener: Pastor S. Gorman.

ST. LEONARDS-ON-SEA. Oct. 21—Nov. 4. Boscobel Hall, West Hill. Evangelistic Campaign by Evangelists F. Shadlock and A. Chuter.

WEST SMETHWICK. Oct. 14. Elim Tabernacle, Oldbury Road, at 6.30 p.m. "Youth for Christ" service. Conducted by Pastor L. Newsham.

WINTON. Regular Foursquare Gospel services are now being held in the Rechabite Hall, Kemp Road.

WRENTHORPE. Oct. 21. Special visit of Pastor E. C. W. Boulton.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XV., No. 42

OCTOBER 19, 1934

Fridays, Twopence

Sanctification

By Principal GEORGE JEFFREYS

(Conclusion of Sermon preached at the City Temple, London)

OFTTIMES I have asked myself the question "Did David know what we know about the mortal body to-day?" The millions of healing cells which it contains, the 725 million chambers that are to be found in one pair of lungs, the 10 million nerves to be found in one body, the 30 million pores to be found in a well-developed person's body. Thanks to medical science, we have had revealed to us the astounding marvels of this organism which has been created by God for a purpose. Is it any wonder then that He calls for its sanctification. Think again of the provision God Almighty has made for this marvellous make-up. Think of the world in which you live. There are pathways in it over which I may never pass. I have travelled a great deal in this life, but if I lived for thousands of years I would not be able to traverse every road across this world of ours.

If God's provision for this body of mine is so great, what about His provision for the soul? Consider what belongs to the soul—the emotions, the affections, the feelings, the thoughts, the imaginations. Think of the vastness of the psychic world and it will not be long before you begin to marvel. I can take flight in imagination to the uttermost parts of the earth in less than a second and my emotion can be so stirred at the contemplation of fellowship with Christ that my soul is enraptured. The world that God Almighty has provided for the soul extends far beyond the limitation of thought. I shall never be able to explore it if I moved about in it for ages to come. If God Almighty has made such provision for the body and for the soul, surely the provision He has made for the spirit that has been quickened must

EXCEED OUR WILDEST DREAMS.

If there are pathways in the world over which I have never walked and if there is a world far beyond the realm of thought, then the provision made for man's quickened spirit must be marvellous.

But I can hear someone say, now is it possible to differentiate between soul and spirit? It is a difficult task, I must admit, and as far as I know there

is only one thing that can rightly divide between them and that is the Word of God. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." If we cannot draw the line of demarcation between soul and spirit, God can. All we know is that through the mortal body we become world conscious, while through the emotions we become soul conscious, but we can only become God conscious by a quickening of that which the Bible calls spirit.

I want you to remember, in passing, that God calls for the sanctification of the whole man, spirit, soul and body. If my emotions belong to my soul, God calls for the

SANCTIFICATION OF THE EMOTIONS,

and that is one reason why Foursquare Gospel people praise the Lord. There was a time in their experience before they found eternal life when they were emotional concerning worldly and carnal things, but once the soul was sanctified with its emotions—they began to praise the Lord. The Psalmist knew something about the entire sanctification of the soul when he said "Bless the Lord, O my soul." If you feel downcast, if you feel lonely in this world—and God knows there are many lonely ones even to be found in the crowd—if there is such an one in this meeting to-night, my advice to you is to talk to your soul like the Psalmist did, and say, "Bless the Lord, O my soul, and all that is within me, bless His holy name." If you do the heavens, though they be as brass, will melt before you and if prayer fail in its penetration to the Throne, sanctified emotionalism evidenced in praise will always succeed. Try it and you will prove that it is true.

I know that I came into touch with the material world through my body, I know that I came into touch with the psychic world through my emotions, but how is a person to get into touch with

the spirit world—and when I speak of the spirit world I mean the spiritual realm in which believers abide? There is only one way—

IT IS BY FAITH.

You might have a perfect body, your soul might be a very large one, but as far as your spirit is concerned, it is dead unless you are in Christ. You are out of touch with the Almighty because you are spiritually dead, and in order to get into touch with Him your spirit must be quickened. Thank God there is a quickener of the spirit in this meeting to-night. I daresay you have noticed the striking comparison that is drawn between the two Adams of the New Testament. The first Adam was made a living soul, the last Adam was made a quickening spirit. Bless God, hundreds here to-night have been quickened. Lonely one in this meeting, you who are downcast, if you want to get into touch with the great spiritual world, let Christ into your heart. He will quicken your spirit and you will pass by faith into a realm that you have never started to explore. Why waste so much time in this material world and miss so much that God has provided for you. There is something more in this thought than mere religion, it is not the mere putting on of a religious garb or giving assent to some declaration of faith. When a man knows Jesus Christ and his spirit has been quickened, he passes into a realm that is far more real and more enduring than any other. Nicodemus understood a great deal about the soul and the body, but he knew nothing about the spirit, consequently Jesus had to show him that the way into the spiritual realm was by faith. The way into the spirit realm was by his spirit being quickened through Him who was

THE QUICKENER OF SPIRITS.

I say to-night that in this verse we have a clarion call to entire sanctification. Tell me, Mr Jeffreys, I can hear someone say, how it is to be brought about? By giving your body to Jesus Christ. I have studied God's Word for years by this time, and I have never found a verse yet which shows that you can separate soul saving apart from body saving. Can you put your finger on a verse to prove that a man's soul can be saved apart from the salvation of his body? I say you cannot. When a man receives the Lord Jesus Christ his body comes under new management, new government. He changes masters at the foot of the Cross of Christ. There at the Cross this marvellous organism made by God Almighty for the purpose of expressing His life to human beings can change not only its standing but its state and can become the possessor of the very life of Christ.

Again the Bible tells me that this organism has been purchased. The apostle speaks out with no uncertain sound on this matter and says "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are

BOUGHT WITH A PRICE:

therefore glorify God in your body and in your spirit, which are God's."

Do not tell me that the body matters little—it matters a great deal indeed, and if God has been pleased to create such a marvellous organism as this, surely He can cause it to be quickened when it is attacked by disease. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (endue with life) your mortal bodies by His Spirit that dwelleth in you."

Once you come to understand the importance that the Spirit of God attaches to this marvellous organism called the body, you will easily understand why we believe in divine healing. God the great Healer is alive to-day!

Listen! There is a day coming when the Spirit of God will come upon these bodies in such a mighty way that we will take our flight to meet Him in the air. That day is not far distant, for I see unmistakable signs of our Lord's return. Civilisation is crumbling, the falling away from the faith is taking place in our churches, and it behoves us to look up for our redemption draweth nigh. The translation of our mortal bodies will take place when He comes, therefore until then let us say with the Apostle Paul "Our conversation is in heaven." That word "conversation" can be translated "citizenship." "Our citizenship is in heaven." He says it with a certainty. Why? Because he had gained an

ENTRANCE INTO THE SPIRITUAL REALM

and his name had been added to the heavenly register, henceforth he was domiciled in the spiritual realm. Many of us in this meeting to-night are living in that realm. We are not of this world. We are in it, but not of it. We are domiciled in heaven. Our names have been added to the Lamb's Book of Life. The moment a person receives the quickening of the spirit, his citizenship of heaven commences, henceforth he is to look in that direction for the coming of his Saviour. This world has been looking for saviours from every direction, but disappointment has been written over all the undertakings of those who have appeared. We are not looking for the coming of a Saviour from the vicinity of this world; we are looking for the Saviour from heaven, and when He comes He will make the crooked things straight, the rough places plain. That is our only hope.

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change —" What will He change, the soul? No! The spirit? No! What will He change then? He will change the body of our humiliation, the body, though it is a fallen one, the body, though it begins to age as the years pass by, though the back begins to bend, the eye begins to dim, and the ear becomes deaf. It is the body that will be changed if we are alive when He comes. He shall change the body of our humiliation, and

MARVEL OF MARVELS,

that it might be fashioned, like the body of—what? An angel? No! It is true, that angels excel in strength and in beauty, and it would be a wonderful thing if God took possession of fallen sinners and fashioned them like unto angels, or to archangels.

He is going to do something more than that. "He shall change the body of our humiliation that it might be fashioned *like unto His glorious body*" What a marvellous change that will be, will it not? In the light of this glorious anticipation you can understand why the apostle's desire was that the Thessalonians should live lives of sanctification. Let me emphasise that his desire comes down to us breathing its way through the pages of Holy Writ. Listen! May "the very God of peace sanctify you wholly"—set you apart for the service of the greatest cause this world has ever known.

God bless you young ministers here to-night. You are carrying a message that will cheer the hearts of people wherever you go. You are bringing a message that will brighten the lives of men and women everywhere. Because of the stand you take you may be misunderstood and sometimes spoken against, but you will be more than compensated by the results of your minis-

try. Like the Apostle Paul, you will be able to give a testimony like this: "God who commanded the light to shine out of darkness hath shined in our hearts." "We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." We are troubled on every side, yet not distressed, perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed." Oh, it is a glorious message. That is the hope that we are bringing to everyone in this City Temple to-night. I feel honoured to stand in the same pulpit as some of the mighty warriors of bygone days. Those like dear old Dr. Parker who are in the cloud of witnesses. I can almost hear them shout Amen to what I say. When this verse is fulfilled we shall see them all, but much as we long to see the faces of loved ones, there is one face that will outshine them all, and that is the face of the Christ we serve. Amen.

Believers' Baptism

III.—Reasons for Infant Baptism Examined

By Pastor W. G. CHANNON

THOSE of us who contend that believers are the only true subjects of baptism should in fairness to our friends who baptise infants examine their reasons for so doing. There are at least five reasons with which I am acquainted. We will deal with them in this article.

1. *The baptism of households suggests infants were included*

This is one of the principal arguments used by those who contend for infant baptism. Without wishing to be unkind, it must be admitted, if their doctrine is merely built upon inference it has a very slender foundation.

There are five references in the Scriptures to household baptisms. We mentioned four in our previous article viz Nos 6, 7, 8 and 9. It will be necessary for us to refer to these as we endeavour to see if infants were included.

First of all we will take the household of Cornelius. Note their experience prior to being baptised. They heard the Word. They received the Holy Ghost—spake with tongues and magnified God. Would any Bible student contend that an unregenerate man could receive this heavenly experience? Only those who are born again can be filled with the Holy Ghost. It is obvious from Acts x 44 if any infants were included they were infants who could hear the Word (?).

Secondly the household of Lydia. The idea is that Lydia had a baby. We are now in

THE REALM OF SUPPOSITION.

Was Lydia married? Where was her husband? Why was she in business on her own account? Moreover Lydia was found in Philippi; we know she emanated from Thyatira (Acts xvi 14). Rather a long journey (over 300 miles) in those primitive days, with a family! Let us note what the Scriptures do say—

And they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed (Acts xvi 40)

Brethren were found in Lydia's house—a name given to believers—not babies.

Thirdly, the household of the gaoler. The absence of infants in this baptismal scene can easily be proved. We are told who the subjects were in the previous verse.

And they spake unto him the word of the Lord, and to all that were in his house (Acts xvi 32)

Those who had heard the Word. Note the word "all." Again in verse 34.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

They "all" rejoiced, believing in God.

Fourthly the household of Crispus. It says all his house believed. Therefore if an infant was included it was a believing infant. A rather abnormal baby!

The fifth reference to household baptism we did not mention in our previous talk. It is the household of Stephanas.

And I baptised also the household of Stephanas besides, I know not whether I baptised any other (I Cor i 16)

This verse does not answer the question either one way or the other, but I am sure God knew the question would arise and He has not left us in the dark.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints) (I. Cor xvi 15)

I will ask one question. Is it customary for infants to addict themselves to the

MINISTRY OF THE SAINTS?

I believe Paul wrote this epistle about five years after his visit to Corinth; by this time, therefore, the

infants would only be a little over five years of age—rather young for such a ministry.

Search as you will, there is not a record of infant baptism in the Scriptures

2. *The fact that children are holy fits them for baptism*

The following scripture is frequently quoted by those who contend that children are fitting subjects for baptism.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband else were your children unclean, but now are they holy (I Cor vii 14)

Let us notice the question with which the apostle is dealing. Would it be right for a believing husband to separate from his unbelieving wife or vice versa? No, because marriage has sanctified (this word is to be taken obviously in a ceremonial sense) the wife for the husband, or, again vice versa. Thus we have the meaning of the phrase "else were your children unclean, but now are they holy." By the same rule which Paul has just enunciated the children are ceremonially sanctified. If a man could put away his unbelieving wife because she is unclean—then ought he to put away his children also. The apostle endeavours to show them that separation would be folly; baptism is not once mentioned, or, for that matter even thought of. If however, these dear people were correct and because the child is spoken of as "holy" it

SHOULD BE BAPTISED,

so also should the unbelieving wife because she is spoken of as being sanctified (same root) by the husband. On this principle the ordinance of baptism would soon be a farce

3. *The fact that Jesus blessed little children suggests baptism*

In order that there be no doubt about this matter let us read the scripture

Then were there brought unto Him little children, that He should put His hands on them, and pray and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto Me for of such is the kingdom of heaven. And He laid His hands on them, and departed thence (Matt xix 13-15)

Surely we pervert the Scriptures by suggesting this indicates infant baptism. What this incident does reveal to us is how child life finds a place in His great heart of love. This none of us would dispute. Jesus placed His tender hands of love upon them. Did He use water?

We too, like these women of old, should delight to bring the children to this very "same Jesus." There is nothing unscriptural in infant dedication. Such an act glorifies our Lord. Nevertheless, the baptising of infants is definitely without any scriptural support.

4. *The child might die and be lost for ever. It should, therefore, be baptised*

Whilst it is quite true that all who adhere to this principle of infant baptism do not believe it secures the child's salvation, the majority do. If they do not believe this then they make themselves liars. The following words used on the occasion of infant

baptism will illustrate what I mean. Some say, that in baptism an infant is made

"A CHILDO OF GOD,

and an inheritor of the kingdom of heaven." Others use words like these, baptism "signifies and seals our ingrafting into Christ." Are infants made children of God in baptism? Are they ingrafted into Christ? My answer is, Watch their lives afterwards. There are thousands outside the fold of God to-day who were baptised in infancy. Many infidels and agnostics were baptised as infants, they were certainly never saved.

Of course the conclusion that a child who dies unbaptised is lost is erroneous. It raises the question, Is baptism essential to salvation? We shall deal with this later. Nevertheless, we can meet this difficulty by understanding what the Bible really teaches. We will call to mind the words of Jesus

For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God (John iii 17, 18)

It is evident the only reason why any person will be lost is for rejecting Christ. Is it possible for an infant to reject Christ? I am indeed filled with righteous indignation when thinking of those so-called ministers of the gospel who have told poor broken-hearted mothers that their children are lost because they have died unbaptised. At the moment of writing my heart is filled with that deep conviction that an infant who dies enters the pearly gates on the

GROUND OF IRRESPONSIBILITY.

He who loved little children on earth and suffered them to come to Him is still the children's Friend

5. *Infant baptism superseded circumcision*

This is frequently asserted. To those of us who contend for believers' baptism it is quite evident that circumcision merely followed natural birth, but baptism should follow the new birth. Let us, however, keep to our rule and apply a scriptural test. "Let God be true and every man a liar." For our purpose circumcision is beautifully summarised in Genesis xvii 12

And he that is eight days old shall be circumcised among you every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed

The subject of circumcision was to be a male. In the Bible females were baptised. Circumcision was commanded to be done when the child was eight days old. Baptism follows personal faith in Christ at any age. Circumcision was for all males—freeborn and strangers. This is not true of baptism. "Repent and be baptised," said Peter, on the day of Pentecost. Strangers to God and to grace are excluded.

One other scripture will serve to the complete downfall of this theory. It is concerning Timothy

Him would Paul have to go forth with him, and took and circumcised him because of the Jews which were in those quarters for they knew all that his father was a Greek (Acts xvi. 3)

The fact that Timothy was circumcised long after baptism had been introduced is sure proof that baptism did not supersede circumcision

It is also interesting to note when the first Church Council met, about A D 53, that this very question of

CIRCUMCISION WAS DISCUSSED

(Acts xv 7-29) Surely if baptism had superseded circumcision it would have been mentioned at this time The word baptism, however, is not once mentioned

I trust our examination of these reasons given for infant baptism have shown us that they have no scriptural foundation whatsoever How often we hear Protestants challenging Roman Catholics concerning

their unscriptural practices. Is this consistent? May I quote you what the Roman Catholics are taught—and rightly so—in one of their catechisms? "When a Protestant offers you a pious book, praising the Bible to the skies, and attacking at the same time the truths of our faith and Christian practice, under the pretext that they do not find them in the Bible, ask him to show you where he finds in the Bible that it is right to baptise little infants, which they do just the same as ourselves" If we are to be truly consistent we must overboard with all these vain traditions which we have received from men, and stand true to the "divine order" which we receive through His Word. Believers' and not infant baptism is evidently God's plan and purpose

Jesus Leads

JOHN R. CLEMENTS
Andante

JNO R. SWENEY

1 Lie a shep-head tender, true, Je-sus leads, Je-sus leads,
2 All a-long life's rugged road Je-sus leads, Je-sus leads,
3 Thro' the sun-lit ways of life Je-sus leads, Je-sus leads,
Je-sus leads, Je-sus leads,

Du-ly finds us pastures new, Je-sus leads, Je-sus leads,
Till we reach yon blest a-bode Je-sus leads, Je-sus leads,
Thro' the warn-ings and the strife Je-sus leads, Je-sus leads,
Je-sus leads, Je-sus leads, Jesus leads

If thick mists are o'er the way, Or the flock 'mid danger feeds,
All the way before, He's trod, And He now the flock precedes,
When we reach the Jordan's tide, Where life's bound-ry-line re-ceeds,
If thick mists are o'er the way Or the flock 'mid dan-ger feeds,

He will watch them lest they stray, Je-sus leads, Je-sus leads
Safe in - to the fold of God, Je-sus leads, Je-sus leads
He will spread the waves a - side Je-sus leads, Je-sus leads
Je-sus leads,

Bible Study Helps

THE RIGHTEOUSNESS OF GOD.
(Romans iii. 21-31).

- 1 It is witnessed by the law and prophets (verse 21)
- 2 It is obtained through faith in Jesus Christ (verse 22)
- 3 It is without respect of persons (vv 22, 23)
- 4 It is the free gift of God's grace (verse 24)
- 5 It is based upon the death of Jesus Christ (verse 25)
- 6 Its bestowment declares God's righteousness (vv 25, 26) —H C F

THE EXCUSES OF A PROPHET.

- I. **The Excuses**
 - 1 "I cannot speak" (Jer i 6 Exodus iv 10)
 - 2 "They will not hear" (Exodus vi 12, 30)
- II. **The Root**
 - 1 Fear
 - 2 Pride (Jer i 7, 8, 17)
- III. **The Answer**
 - 1 "I have given My word"
 - 2 "Speak whether they will hear or forbear" (Jer i 9, 19, Ex iv 11, 12, Ezek. " 6-8, Isaiah i 12-16)
- IV. **The Fruit.**
Jer i 10, II Cor ii 16, Prov xi 30.
—H A W

DIVINE CORRECTION.

- 1 It is a mark of God's love for His child (Prov iii 12)
- 2 It is designed for spiritual development (Heb xii 9, 10)
- 3 It results in happiness if rightly received (Job v 17)
- 4 It is grievous only when the will is in rebellion (Prov xv 10)
- 5 It is refused only by those who think not of their own good (Prov xv 31)
- 6 It is not to be wearied of until its purpose has been accomplished (Prov xv 11)
- 7 It may be helped in its process by obedience to God's Word (I Tim iii 16)

This beautiful hymn is on our latest Record, No. E.16 (See cover iv.)

56 When Ye See These Things . . . !"

Present World-wide Conditions—Finger Boards! "It is the stumbling block of their iniquity" (Ezek vii 19)

In a strong article, Dr S D Gordon writes "There's a crisis ahead! It'll be the worst crisis ever known on this crisis-stained earth. So Jesus said. And He is commonly reckoned the sanest of men in speech, and in poised judgment. And it will stand by itself in the long history of the race, never another like it again

"A moral breakdown always goes before a material breakdown. That's history. Present-day religious and moral, and school-world conditions, are significant in their direct bearing on material conditions

"The present economic and political conditions, world-wide, are pointing fingers. They point straight, stiff, steady, unchanging, toward a world-wide upset

"The thing to stress just now is this. Clear understanding of world events and the outcome, and that Jesus-quietness of spirit. These help one to be of practical personal help to others in the thick of the worst upset. And there'll be plenty to need it.

"And, more yet, keeping in touch with Jesus, intelligent, obedient, touch-of-life, this makes one immune personally to the worst that may be, within reach, yet out of actual touch"

Terror—the New Technique of War! A report is given out through the "Daily Herald" that three nations are experimenting with invisible smoke "which can stall airplane engines and be hung in the sky as a barrage against invaders." The system, the "Herald" says, has been so far perfected that "during recent trials a whole squadron of aircraft was forced to land through engine failure"

No clue is given to the composition of this invisible smoke except that it consists of solid particles which are drawn into the engine through the carburettor and upset its functioning. These particles, it is said, are fired into the air from ground artillery or can be distributed from an aeroplane

During the latter stages of the World War a number of forced landings were attributed to a secret ray which the Germans are asserted to have employed to throw magnetos out of gear, but this was never proved

According to the "Round Table," "The new technique of war is being built upon the idea of terror. Since this is the ob-

ject of the attack on morale, it stands to reason that the slaughterings and destruction that characterised the old technique of war will be subordinated to this one object of the new technique—the maddening of the enemy"

Certainly the devices of which we are now hearing are calculated to paralyse people with fear. No wonder the prophet said, "Horror shall cover them" (Ezek vii 18)

Ludwig Lore, German journalist, recently gave amazing facts as to Germany's preparation for war. He says that German militarists have turned their attention to the development of bacteriological weapons. In September the Robert Koch Institute of Berlin sent a confidential letter to all German laboratories and bacteriological institutes which is, to all intents and purposes, a book of recipes for the mass manufacture of virulent cultures. These institutes are encouraged to interchange specimens of particularly powerful and virulent germs. The report suggests the loading of hand grenades with bacteria

"The Pathfinder" reports that another death ray has been invented. This time, however, the announcement has a more authoritative ring, coming as it does from Dr Nikola Tesla, noted scientist and inventor with a list of some 700 inventions to his credit. According to the brief explanation issued by the 78-year-old inventor his new ray consists of highly charged particles driven by an enormously repellent electrical force of 50,000,000 volts. It directs its destructive powers against life only killing, he claims, without leaving any mark whatever. He believes that equipment on national boundaries would make forced entry into any country impossible. Shooting the ray for hundreds of miles would wipe out approaching armies in an instant, bring down fleets of airplanes, and remove all life from approaching warships

Rome still Rome An alleged letter from our Lord is being circulated in Italy with the warning attached, "Whoever shall say that this letter is not the work of God will have God's curse on him and be put to confusion at the day of judgment. He who copies and reads it and circulates it shall never perish"

Among other things this letter says "The drops of blood Jesus lost at the passion were 28,430. Whoever recites every day the 'Our Father' seven times

and the 'Hail Mary' and 'Gloria,'—this for fifteen years,—completes the number of My drops of blood and will receive remission from all sins, liberation from purgatory, the status of a martyr, and reception by Jesus Himself when he enters heaven at death. Also salvation from drowning, from contagious diseases, the power of the law courts, etc."

A great festival has been held in Sarzana in honour of a vial of Christ's blood. Enormous crowds, public houses doing a roaring trade, drunkenness, cursing staggerers. In the cathedral the bishop preached from Revelation vii 14, "These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb." They could have forgiveness and cleansing through the blood and that blood was here. "Mother Church had decreed that all the sin of the past as well as that committed during the festival (and there was much of that) could be done away now, since God had committed to her the sacred relic of the Precious Blood"

Crammed trains ran into Sarzana from all parts of Italy at greatly reduced fares and an army of priests, nuns, friars, officered by cardinals and archbishops, were present to stir the excited multitudes against the heretics in the mission of the near-by town of Spezia. For the whole thing was a demonstration against this mission

Where Rome holds undivided sway there you will see her in her true colours. This cutting from the "Sunday School Times" shows us the Rome of the middle ages, of Luther's day, still appealing to the mob by the same methods as then. All the more reason therefore for all of us to make known the glories of Christ and to preach justification by faith as never before. Rome has not changed, but thank God, neither has the gospel!

Thirty per cent increase in insanity "Men's hearts failing them for fear" (Luke xxi 26). A well-known Canadian evangelical paper says "A prominent psychologist, addressing the Executive Club of Chicago, asserted that statisticians had reached the conclusion that there has been a thirty per cent increase in insanity during the last ten years. This psychologist named worry as one of the first steps toward insanity, and predicted that if the present rate of increase continued, 105 years hence everybody will be insane"

JESUS, THE CELESTIAL MIRACLE

Unfolding as a flower, from the germ of a perfect youth; growing up to enter into great scenes and have His part in great trials, Jesus is harmonious in all with Himself and truth, a miracle of celestial beauty. He is a lamb in innocence, a God in dignity, revealing a faultless piety, such as no mortal ever attempted, such as, to the highest of mortals, is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming

fault of modesty. He suffers without affectation of composure and without restraint of pride; suffers as no mortal sensibility can, and where, to mortal view, there was no reason for pain at all, giving us not only an example of gentleness and patience in all the small trials of life, but revealing the depths even of the passive virtues of God, in His agony and the patience of His suffering love.—*Horace Bushnell*

FAMILY ALTAR



The Scripture Union Daily Portions · Meditations by Pastor JOSEPH SMITH

Sunday, October 21st. II Chronicles xx 14-30

"Ye shall not need to fight in this battle set yourselves, stand ye still, and see the salvation of the Lord with you" (verse 17)

Here was a place where God got an opportunity to work (1) The people had earnestly sought the Lord (2) They had confessed to Him their helplessness (3) They all stood watching to see what God would do. Very seldom do we read in the Bible where God's people had come into such a place of reliance upon the Lord, and very seldom do we read of such a mighty deliverance on the part of God for His people. It inevitably follows that according as we give God an opportunity to work so He manifests Himself. God will never come where He is not wanted. He wants to be everything to us our Leader and Defender, our Great Deliverer overthrowing all our foes before our face, but alas, how seldom God gets a chance.

Monday, October 22nd. II Chronicles xxii 1-12

"For his mother was his counsellor to do wickedly" (verse 3)

This is rather a sad verse, it is given as the reason for this king's evil reign. Napoleon was once asked "What is the greatest need of France?" and he replied "Good mothers." Yes, if we only had all the mothers converted what a change would soon be manifest in their sons. How we all learn by example. We learn unconsciously from our parents. It has been a remarkable feature of our ordination services in Elim the number of testimonies of our ministers who attributed their conversion and often their call to the ministry to their mother's influence (the writer included). It is a pity that so many because they are not filling some place on a public platform despise their opportunities to do great and everlasting service for God behind the scenes, and yet it is not long behind the scenes, as the facts testify. Read the life of Catherine Booth, and apart from her public ministry, note her anxiety regarding the bringing up of her children for God, and then read the result in the world's history to-day. See how her godly influence is still spreading in the earth although she has gone from the field of active service.

Tuesday, October 23rd. II Chronicles xxiii 1-11

"Behold, the king's son shall reign" (verse 3)

During all the years from David to the birth of Christ, this seems to be the most slender link in the chain. God had promised that Christ should come of the seed of David, and here we find all the royal seed wiped out except this little infant of one year. But God was watch-

ing and saw to it that this slender link held good. It is the same war which has been waged from the beginning, here taking one form and there another, but all the time the forces of evil against the good by deception and fraud, by open rebellion and secret intrigue, by lulling to sleep the servants of the Lord, or by stirring to fury His adversaries, by secret agents within the camp, or by hostile foes without—the war goes on. But praise God, the day is not far off when

With our battles fought and our victories won,

Our warfare weapons all laid down,
We'll strike our golden harps and sing,
And crown our Christ as a conquering King."

Wednesday, October 24th II Chron xxiii 12-21

"And Jehoiada made a covenant that they should be the Lord's people" (verse 16)

Jehoiada had seen enough already of the calamities which had befallen Israel because they had departed from the Lord. And now he enters into a solemn covenant with the people and the king that they should be the Lord's people. Very soon he let it be known that they were no longer Baal's people, for his altars and images were soon broken in pieces, and not only so, but the service of the house of the Lord was set in order, and then joy and peace reigned in Jerusalem. But how much better is it when the Lord enters into a covenant with us that we will be His people, and that He is going to be our God, and that we shall all know Him from the least to the greatest, and that He will forget our sins and iniquities, and be gracious to us (Heb viii). Jehoiada did a great and noble work, but alas, how soon Israel forgot their solemn covenant, but our God never forgets.

His oath, His covenant, and blood,
Support me in the whelming flood,
When all around my soul gives way,
He then is all my hope and stay
On Christ, the solid Rock, I stand,
All other ground is sinking sand

Thursday, October 25th II Chron xxiv 1-14

"Bring in to the Lord the collection" (verse 9)

How we sometimes hear ministers of the gospel speak of this as "A necessary evil," and make apologies for this part of the service, and even express a wish that it could be dispensed with. Who are they to speak slightly of something which God has ordained from the beginning throughout every dispensation. Even if the form has changed the principle remains the same. Man is a co-worker with God, He has taken him into partnership. Woe betide the church

when some multi-millionaire will endow it with enough funds to carry on without this co-operation on the part of even the poorest of God's people, a sacrifice and a service which is most precious in the sight of the Lord. "Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little, and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house" (Hag i 7-9). We know it would be foolish to ask men to literally carry this out to-day, but the spirit of it can be carried out. If we cannot swing an axe, we can help pay a workman, or help purchase a building, or practically co-operate in some manner. This should never be looked on as a duty, but as a privilege.

Friday, October 26th II Chronicles xxiv 15-25

"And they buried him in the city of David among the kings, because he had done good in Israel" (verse 16)

Here is another remarkable fulfilment of that scripture "The memory of the just is blessed but the name of the wicked shall rot." Jehoiada buried among the kings, and the king refused burial in this honoured spot. God hath said "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." See David Livingstone at the call of God giving his life for Africa, see him refusing to come home and receive a knighthood at the hand of the Queen. But at the end see him laid to rest with the honours of his nation in Westminster Abbey, amid the great and noble of the land. The names of the apostles seemed to go out in "obscure darkness, a scorn and reproach among the great ones of that day. But eternal glory cannot be dimmed in the darkness. No, it only shines out all the brighter, like stars in the darkness of night shining out in God's firmament, reflecting His glory upon a darkened world.

Saturday, October 27th. II Chron xxv 1-10

"The Lord is able to give thee much more than this" (verse 9)

Sometimes I covet the men who were privileged to give up much for God, because of what they received. There is this graciousness found in God's dealings with men that for every sacrifice He calls upon them to make He gives abundant recompense. In all the books I have read, and in all the testimonies I have heard, I have never met or heard of one, no matter what they were called upon to sacrifice in order to obtain this great salvation, who did not feel that they had got a bargain. No matter what they were called upon to give up they felt that His divine recompensing grace, even in this life, had more than compensated them for the sacrifice. And I have never known of anyone who sold the Lord for any worldly gain, but felt they had been done in, that they had parted with the true riches for Satan's counterfeit, and the end has been remorse and shame.

Pentecost

THE Church of Christ is supernatural in her origin and in her destiny, and can only be perpetuated in the supernatural power of the Holy Spirit. He is the great administrator of the New Covenant, and there is really nothing done in the kingdom of God on earth except what He does. Can we wonder, then, that with Him so often forgotten or ignored in His own dispensation, there is so little reaping done in the great harvest-field of His kingdom? He uses men, methods, and money, and we need them all. But unless He uses them they are of no use in the work of saving men. When the manifestos of the churches get back in tone to the Acts of the Apostles; when the great theme is again the wondrous power and working of the Holy Spirit, when all our arrangements, plans, and financial schemes are drawn up under His sought guidance; when we realise that unless He chooses to use and bless them they are all utterly vain; when we have fewer committees and more consecration, less policy and diplomacy and more divine power, when we spend less time in wire-pulling and more time in pleading, less time in tinkering and polishing machinery, and more time in praying for the force which alone can drive it, then shall we be much nearer the fulfilment of the promise, "a nation shall be born in a day."

—REV. T. WAUGH

The resources of the Church will be multiplied in proportion as the Church enjoys the presence and power of the Holy Ghost.

The Departure

By Pastor R.

"Grieve not the Holy Spirit"
—Ephesians iv. 30

IN our two-fold text we are faced with a terrible contingency, the possibility of checking the flow of the Spirit, the danger of arresting the power of God, the peril of extinguishing the fire from on high. Disobedience may prove a dam which effectually cuts us off from the Source of spiritual efficiency in Christian work and warfare. It is a serious menace to the safety and strength of an army should the enemy succeed in cutting its lines of communication with its base. It is at once exposed to disastrous flanking movement, which may well prove the decisive factor in the main issue of a military campaign.

The importance of maintaining close and constant contact with the source and centre of spiritual supply will at once impress any thoughtful observer of the Christian life. To permit any interference with the heavenly media of intercourse is to expose the Christian combatant to serious peril and possible loss. The Word of God contains some of the most tragic examples of prostituted privilege—of costly disregard of divine warning along these lines—of those who have presumed to "become a law unto themselves," who though raised to the most exalted positions of honour and favour, have yet suffered themselves to be drawn into conflict with God. The second and third chapters of Revelation show the Church in various stages of spiritual declension and departure from the divine pattern.

We question whether the frequent failure of the Christian Church, its Laodicean lethargy and lukewarmness, its wanton worldliness and loss of vision, and the low standard of spiritual life is not the result of unwatchfulness which has ultimately led to unfaithfulness. Perhaps one of the greatest causes of grief to the Holy Spirit is the surrender of that early passionate love for Christ which so often characterises the birth period of a church. How full of tender pathos is the message of the Glorified Gailean to the Church at Ephesus, "I have somewhat against thee, because thou hast left thy first love." We can conceive that it is some attitude to the Holy Ghost which has in the first instance been responsible for the rapid decline in experience, and departure in teaching from that so clearly set forth in the inspired Word.

Our text suggests a shadow o'er the face of the Almighty—a pain at the heart of the divine Father—something that has pierced the sensitive spirit of the Great Lover, a blow that has smitten the Eternal Spirit.

In this article we propose pointing out several ways in

The secret of all power in the service of Christ is in the fulness of the Spirit. The work is spiritual, and can only be wrought in His power. His weapons are spiritual, and carnal forces are useless in the spiritual kingdom.

ing Glory

V. BOULTON

"Quench not the Spirit"
—I Thessalonians v 19

which we believe it is possible for the Holy Spirit to be "grieved" and "quenched," both in the life of a church and in the experience of an individual believer

1 *When a church which has enjoyed the illumination of the Holy Ghost, and has experienced that gracious effusion and immersion in God, sees the possibility of securing certain temporal advantages, and increasing its social status and ecclesiastical prestige, by lowering its standards of teaching and practice, and yields to such temptation, that church inevitably grieves the Holy Ghost*

There is no doubt that the birth of the Church both at Ephesus and Thessalonica had been the outcome of the manifested power of the Holy Spirit. Yet subsequent developments demanded the apostolic warning given in our text. Paul evidently saw things that indicated the danger of spiritual declension, signs that foretold departure from the early purity of life and passion of soul. Hence his admonition

It must be admitted that the assembly of God's people who in their fellowship and witness most strictly adhere to the teaching of the New Testament must necessarily expose themselves to the reproach and ridicule of others who wish to choose another and perhaps easier path. Because the corporate witness of such a Church possesses a distinctiveness—a spiritual emphasis—it is likely to be misunderstood and possibly maligned. Methods will be criticised, motives will be challenged. Such a communion will be charged with odious singularity. Faithfulness to God's Word may bring a company of the Lord's people into sharp conflict with current religious thought. It may easily result in religious ostracism. It was so with the early Quakers, Methodists, and Salvationists. Their steadfastness and obedience to the Cross led them "unto Him without the camp." This in time may create a crisis which in turn may determine the spiritual destiny of that particular assembly or movement. It is generally at such periods of pressure that the temptation to lower the standard becomes particularly acute.

One outstanding example of our foregoing contention which the history of the Christian Church furnishes is that of the Constantine crisis, when the Church allowed herself to be drawn into a union with the secular power that could not possibly have the sanction of God. That this union marks the commencement of a period of spiritual declension
(continued on page 670)

Every believer needs this definite reception of the Spirit. It is the birthright and obligation of every child of God. It is God's crowning gift. Receiving faith follows consecration, just as saving faith follows surrender.

Divine Enduement

THE mighty victories of the early Church were won in the power of the Holy Ghost, and this, and this only, is the essential of Christianity as an all-conquering power in the world. Everything without this avails nothing, but with this our weakness is linked with Omnipotence, and all things are possible. We know of nothing else that is needed. Our machinery is well-nigh perfect. We have wealth, social status, educational advantages, printing presses, Bible and Tract Societies, and Christian legislation on our side. The whole world is open to us. Nothing is wanted for the grand consummation of our work in the world but the baptism of fire. Pentecostal power will bring pentecostal results. It was this pentecostal baptism that prepared the apostles for their work. What else could have prepared instruments apparently so inadequate for their stupendous task? One more difficult never undertaken by mortals. They are entrusted with a work which is to turn the world upside down. Is it conceivable that a few rude unlettered fishermen can overthrow all the great Religions of the world? And yet within one generation Paganism was shaken to the centre, and Christianity had spread throughout the known world. There was no limit to their hopes, because there was no limit to their power.—REV. T. COOK

Give us men on fire with the Holy Spirit and nothing can prevent Christianity from becoming the all-conquering power in the world it is destined to be.



Manchester.

WE rejoice to learn that the Principal is booked to conduct a great Foursquare Gospel Rally in the Free Trade Hall, Manchester, on Saturday, 27th October

This is one of the finest and most famous halls in the North of England, where for so many years Rev F S Collier carried on such a splendid and successful evangelistic work. It has also been the scene of many mighty and memorable religious gatherings in the past. We believe that like so many of our large provincial cities Manchester will respond magnificently to the timely message which our leader brings. At the heart of the great masses of our population to-day lies a hunger which the Foursquare Evangel alone can satisfy. We foresee a glorious gathering on this occasion which we trust will leave an indelible mark upon the life of this great industrial centre. All Foursquare friends within reach of Manchester should make a point of being present to support the Principal and share in the outpouring which we anticipate will take place.

The Peril of Plenitude.

ACCORDING to Dr F W Norwood the world has "conquered scarcity." And yet it would appear that this very conquest creates a crisis. Dr. Norwood states that "the world is frightened of the fertility of the earth. People are practising contraception upon the seeds that lie in the ground, on wheat, wool, sugar, cotton, silk, rubber, rice, tin, and coffee. Almost anything that is fundamentally necessary to man is at this moment being stifled at its birth, frequently cast into the seas or burned in the fires for fear that it may 'disturb prices'."

And so money may become a god at whose altar the nations are prepared to sacrifice that which is vital to the existence of mankind. Such a state of things offers a striking commentary on the words of the apostle, "the love of money is the root of all evil." For corruptible riches men are ready to barter the true wealth of a nation. The well-being of the whole is surrendered to the unholy ambitions of the few. When men thus tamper with the divine provision we tremble lest the judgment of Jehovah fall upon the earth in barrenness and blight, plunging the world into a fiery baptism of famine.

ANONYMOUS GIFTS.

Work in General E.C., £1, Barton-on-Humber, £1.
 Foreign Missionary Fund Three Reading Members, 10/-,
 Hove Crusader (designated), 2/6 Leatherhead, 10/-, Brad-
 ford (designated), 10/-, Golders Green, 10/-, Croydon Sister,
 5/-, Eastbourne, 10/-
 Revival and Healing Campaigns Hendon, £1
 For Romsey Building Fund Anon., £400

Whispers from Within the Veil.

All for All

By Pastor E C W Boulton

"Thou for Me, I for thee"—Hosea iii. 3

"O sovereign bliss beyond expression,
 Redeemed alone for Love's possession"

WHAT a portrayal of reciprocated love. Of utter and entire separation. Of perfect abandonment and absorption. Resistance and reservation swept before the irresistible tide of divine grace. Life held in the creative embrace of the Eternal Lover, from which no destructive or seductive force can wrest or lure it.

And here the soul dwells in restful safety. No poisoned dart can penetrate the pavilion of those thus engirt with God. He is the fortress, the stronghold, the rock of defence of all life thus merged in Him. Enveloped and enveloped in Omnipotence the mortal is panoplied with all that makes life strong and sufficient.

"I for thee!" Thus in superabundant measure all my need is met. In that "vast shoreless deep" there is an answer to the desperate hunger within; the being finds satiation and satisfaction in this plenteous provision. All that Thou art—all Thy spotless righteousness, all Thine ample atonement, all the efficacy of Thy sacred blood, all the boundless energy of Thy Spirit, all the deathless dynamic of Thy name—all, all mine, and mine for ever.

"In Him the long unrest is soothed and stilled,
 Our hearts are filled"

O my soul, thou art for ever "made full", thy poverty is past, the days of thy bankruptcy are gone, thou art no more as a vessel emptied of its glory. Thou art henceforth as a royal diadem in the hand of Thy King. The splendour of the Lord rests upon thee as a bridal veil. Thou art "all glorious" in Him.

"Thou for me!" Show me, blessed Lord, what this means. Reveal to me all its far-reaching scope. Let me see the height and depth of consecration which it demands. Let me learn that as Thou art all for me, so must I be all for Thee. Thine to command and control. Spirit, soul and body sealed and set apart wholly and only for Thee. Eyes and ears, hands and feet, mind and will mastered by Thy matchless grace. "Moment by moment" as a whole burnt-offering, ready for service or sacrifice, willing to go or stay, only waiting the bidding of Him who owns the whole.

Teach me that herein lies the goal of my spiritual re-gensis, that for this very purpose I have been delivered from death's dominion. Cause me to see that this is the sovereign secret of all true life in God. Let me know that it is only as I am possessed that I can possess; only as I am overpowered that I can be empowered, only as I bestow myself freely and fully that I may enjoy that highest and holiest form of self-realisation in God; that the truest and deepest salvation comes to those who lose themselves in the Eternal One.

"The love of Thee flows just as much

As that of ebbing self subsides

Our hearts (their scantiness is such)

Bear not the conflict of two rival tides"

Pardon and Healing

By ANDREW MURRAY

IN man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side he is a son of God and on the other he is doomed to destruction because of the Fall, sin in his soul and sickness in his body bear witness to the right which death has over him. It is the two-fold nature which has been redeemed by divine grace.

When the psalmist calls upon all that is within him to bless the Lord for all His benefits, he cries, "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3). When Isaiah foretells the deliverance of his people, he adds, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah xxxiii 24).

The prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterwards by the commands which He left for His disciples, does He show us clearly that the preaching of the gospel and the

HEALING OF THE SICK

went together in the salvation which He came to bring. Both are given as evident proof of His mission as the Messiah. "The blind receive their sight and the lame walk . . . and the poor have the gospel preached to them" (Matt xi 5). Jesus, who took upon Him the soul and body of man, delivers both in equal measure from the consequences of sin. This truth is nowhere more evident or better demonstrated than in the story of the paralytic. The Lord begins by saying to him, "Thy sins be forgiven thee," after which He adds, "Arise and walk." The pardon of sin and the healing of sickness complete one the other, for in the eyes of God who sees our entire nature, sin and sickness are united as closely as the body and the soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us sin belongs to the spiritual domain, we recognise that it is under God's just displeasure, justly condemned by Him, while sickness, on the contrary, seems only a part of the present condition of our nature, and to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and

GRACE OF GOD!

But neither the Scripture nor yet Jesus Himself ever speaks of sickness in this light: nor do they ever present sickness as a blessing—as a proof of God's love which should be borne with patience.

The Lord spoke to the disciples of divers sufferings which they should have to bear, but when He speaks of sickness it is always as of an evil caused by sin and Satan, and from which we should be delivered.

Very solemnly He declared that every disciple of His would have to bear his own cross (Matt. xvi 24), but He never taught one person to resign himself to be sick. Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the Devil" (I John iii 8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the Holy Spirit, and finally in the words of the apostles,

PARDON AND HEALING

are always to be found together. Either one or the other may doubtless appear more in relief, according to the development, or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness, sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it. In the early part of His ministry Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as the One who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that, which was of greater importance, after which came the healing which put a seal on the pardon which had been accorded to him.

We see, by the accounts given in the Gospels, that it was more difficult for the Jews of that time to believe in the pardon of their sins than in divine healing. Now, it is just the contrary. The Christian Church has heard so much of the preaching of the forgiveness of sins that the thirsty soul easily receives

THIS MESSAGE OF GRACE;

but it is not the same with divine healing, it is rarely spoken of, the believers who have experienced it are not many. (This refers, of course, to the days in which Andrew Murray lived—ED.) It is true that healing is not given in this day, as in those times, to the multitudes, whom Christ healed without any previous conversion. In order to receive it, it is necessary to begin by confession of sin, and the purpose to live a holy life. This is without doubt the reason why people find more difficulty to believe in healing than forgiveness, and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united with the Lord Jesus and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Saviour, both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry, "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

RADIANT REVIVAL REPORTS

Campaigning for Christ—Blessing of Bible Study

CONVERSIONS AND BAPTISMS.

Inspiring Bible studies.

Nottingham (Pastor P Le Tissier) Praise God for the blessings that are still falling upon the saints in Nottingham. The Word of God is faithfully declared by His servant, and souls are being won each Lord's Day.

On Sunday eleven candidates witnessed their obedience to the Lord by being immersed in water. One need not ask if God is still working among His people for the large congregation that gathers at each service to feed upon the Bread of Life bears this out. The presence of God is mightily felt in the Tuesday evening prayer meetings, and the Saturday evening Bible studies are an inspiration to all. The progress of the Carlton and Beeston branches is wonderful too. God is working in this corner of His vineyard. Souls are being immersed in the Holy Spirit, and bodies are being healed. The fire of God is still falling and the dross is being consumed.

FOLLOWING THE LORD

The power of prayer.

Edinburgh (Pastor A J K Magee) With the advent of October the winter's work has commenced. A splendid attendance of children was found at the Sunday school and Cadet meetings which have re-opened. Pastor Magee held the attention of the children as he spoke to them from Habakkuk 1, treating the word "Watch" as an acrostic.

The tunes spent in the presence of the Lord are proving more blessed as the

weeks go by. The numbers attending the prayer meetings are increasing, and with eagerness the saints look forward to those meetings around the Mercy-seat. Prior to the breaking of bread service on Sunday mornings a number meet together that they may lay hold of God for the day's work which lies ahead.

At the gospel service on a recent Sunday evening a large number attended to witness a baptismal service. Pastor Magee preached a sermon, such as could leave no one in doubt as to the ordinance about to be observed. He emphatically proclaimed baptism by immersion on the authority of the Word of God. From Matthew 28:19, it was administered by John the Baptist, approved by Christ and administered to Christ—hence the necessity for following in the steps of the Master in the fulfilling of all righteousness. Before entering the water, a scripture text—previously given to each candidate—was read, making the scene even more impressive, after which F R Haver-gal's consecration hymn, "Take my life and let it be, consecrated, Lord, to Thee," was sung. The day had a glorious culmination in two souls taking their stand under the "blood-stained banner of the Cross."

A splendid work is being done in the open air at a street corner within easy reach of the church, where a glorious testimony is proclaimed. Door to door visitation has also been done by members of the Crusaders, inviting the people to the services. Much prayer follows this work that many may come to know of the church and above all to know of our Saviour.

REVIVAL & HEALING CAMPAIGN. Illuminating Bible lectures

Ryde (Pastors L Knipe and A Chuter) Pastor Charles J E Kingston, accompanied by Mrs Kingston, recently held a very successful campaign at Ryde, resulting in conversions, testimonies to divine healing, baptisms in the Spirit, and remarkable revelations concerning the Lord's Second Coming. Night after night the meetings have been well attended, proving the hunger after the things of God. With the aid of his large and instructive chart Pastor Kingston unfolded the wonderful plan of events preceding, and subsequent to the rapture of the saints, so the truth was borne home to all hearers, to their comfort and edification in the faith.



Evangelist
A Chuter.

Then a great feature in this campaign which has been so blessed has been the rendering in song by Mr and Mrs Kingston of several heart-reaching melodies of salvation. Who can forget "For me, for me," "Hallelujah Street," "Old-fashioned meeting," etc. The Holy Spirit clothed the singers with power. The ministry of Mrs Kingston revealed a great depth of spiritual understanding. Ryde has been blessed is the general verdict.

Pastors L Knipe and A Chuter are now preparing for great things in the name of the Lord during the autumn and winter months. The church has been painted outside, and furnished within and God's house is becoming the chief rendezvous of the Island saints.

Candidates for Baptism at Edinburgh.

(Pastor A J K Magee is seen in the centre of the group)



FLOODTIDES OF BLESSING.

Visitors bring helpful ministry.

Sheffield (Pastor F A Farlow) "Blessings abound where'er He reigns." How true these words are to the Sheffield saints. Pastor Court of London recently paid the Church here a visit when a real time of spiritual joy was spent around God's precious Word.

Surprises, especially pleasant ones, are always welcome and the visit of Pastor McAvoy of Glossop was no exception. The presence of the Holy Ghost was realised as the Sword of the Spirit was wielded in no uncertain fashion. The World Crusade boxes were also brought

In the same night Time passed all too quickly, but we rejoice, the best is yet to be Praise the Lord!

Under the faithful ministrations of the gospel by God's servants, not forgetting the prayers of the saints, sinners have been won for Christ, backsliders restored and His kingdom extended

The prayer meetings are a source of great blessing, testimonies to the healing power of God too have been given. Notes of thanksgiving and praise ascend to Him who is able to perform that which He has promised

The breaking of bread service is THE service, believers gather in numbers to meet with Him, the altogether lovely One. Great spiritual strength is derived for the toils of the everyday life

FRUITFUL CAMPAIGN.

Bath Crusaders visit Wells.

Wells (Evangelist W H Farrow) It is with joy we record what the Lord has done for His people at Wells. Since a campaign held by Pastor H W Fielding, in which many souls were saved, the work has continued to go steadily forward under the faithful ministry of Evangelist W H Farrow, so that now, in the shadow of the ancient cathedral there is springing up a "peculiar" people who love the Lord

We do praise God that here in Wells, a stronghold of ritualism and formality, the Gospel of the Lord Jesus Christ still draws men and women who desire to know of the Christ of Calvary. The seeds of the truth are being sown, and with the "abundance of latter rain," the harvest will be reaped in the Lord's own time

On a recent Wednesday evening, a number of Crusaders from Bath, with their pastor, gave us a feast of heavenly things, taking as their subject The Foursquare Gospel, which was well and faithfully proclaimed in word and song. Hearts were strangely warmed and drawn towards Him as the message of the old rugged Cross in all its simplicity and power was made known. It was indeed a time of real fellowship when those of the "way" met to praise and glorify Him together and to tell of His marvellous truths, we all felt that "Jesus Himself stood in the midst" What a wonderful Saviour!

We look at the past with hearts filled with gratitude to God for opening a way that His full and liberating gospel may be made known, and are trusting Him to fulfil His precious promise to pour out a blessing that there shall not be room enough to contain it

FASTING AND PRAYER.

Open air witnessing.

West Smethwick (Pastor L H Newsham) God is making Himself known in a very real way at the Smethwick Tabernacle. He is blessing the ministry of His servant and signs are following the preaching of the Word. Every meeting is eagerly anticipated, and many are testifying to a touch of healing, even whilst the Word is being preached. Praise God, He is just the same to-day!

The power and the value of prayer, is being more and more realised, and

recently two whole days were spent in prayer and fasting. They were days never to be forgotten by those who were privileged to be present, days when the glory and presence of God surrounded and filled every waiting heart. Though fasting in the natural, truly we can say that we were feasting upon the Heavenly Manna

The open air work here is progressing, and God is blessing the witness. Crowds gather round to listen to the proclamation of the old-time gospel with all its saving power

ROMAN CATHOLIC SAVED.

Sevenfold increase in Sunday school

Guernsey, De Lancey (Evangelist J Scott) The Lord is making manifest His power in the midst of His people here. Recently the Sunday school superintendent received the fulness of the Spirit. Fifteen souls have already given their hearts to Christ, including a Roman Catholic who came to Christ on the occasion of her first visit to a Protestant place of worship. The work amongst the children is also growing, from a very small beginning it has now increased its attendance nearly sevenfold. The hand of the Lord is resting upon the faithful ministry of His servant, Evangelist Scott

GROWING INTEREST.

Deepening fellowship with God.

Coulsdon (Evangelist G Stormont) We praise God because His work is still steadily going forward here, and although there are not crowded gatherings and great numbers of converts, yet there are the ones and the twos that have been brought into the fold and those of His own children who are being led into a deeper fellowship with their Master

A recent special feature was an invitation Sunday, when several members of the congregation responded to the Pastor's appeal to invite someone to the service. At the close of the service the Crusaders held their usual Sunday evening open air meeting, God is working in this section of the Church, as the people listen week after week to the bright testimonies of these young people and hear of what great things the Lord hath done for them. The Friday night prayer meetings are full of the Lord's presence

Prayer continues for a greater outpouring of God's Spirit in Coulsdon that

the burden for souls may rest upon every child of God and the Church may have the joy of seeing many precious souls seeking the Lord

GREAT BAPTISMAL SERVICE.

Salvation and healing

Birmingham (Pastor W Barton) The fire continues to burn at the Graham Street Church. "Rejoice in the Lord always" is the slogan of the believers for truly the harvest is plenteous. Pastor Barton's ministry is owned of God, for as the gospel is preached in Holy Ghost power many sinners wend their way to Calvary, and find pardon through the atoning blood. Comfort and edification is the outcome of each Bible study, "The Lord doth inhabit the praises of His people," as the Pastor expounds various Psalms

Each Thursday studies upon the Offerings, by Mrs Barton have proved helpful, much blessing to the saints and a greater love for the inspired Word

Many saints are experiencing the Baptism into the Holy Ghost, also sick bodies are made whole, in several instances operations not needed because the Great Physician has turned back disease

A baptismal service was held recently when thirty-six believers followed their Lord through the water. Every available seat was taken with the platform and pulpit steps also occupied. What a meeting—no wonder the saints sang—"We want everybody to be nappy—for the majority of that large congregation know that obedience is better than sacrifice. On the joy, as Pastor Barton immersed man and wife, yes! again, again, and yet again. Then, praise to God, as the youth followed, both young men and maidens who testified to a satisfying Saviour Hallelujah!

As the Pastor explained that water baptism was for possessors not professors, three sinners accepted the Saviour

The rendering of two anthems by the



Pastor W. Barton



Elim
Tabernacle,
Chipstead
Valley
Road,
Coulsdon

choir "Alpha and Omega" and "Thou wilt keep him in perfect peace," received the anointing of the Spirit and hearts were blessed

FRUITFUL CAMPAIGN. Backsliders restored.

Ingatstone. The three weeks' campaign conducted by Pastor David Forsyth and Evangelist W. P. Cole has been the means of leading six precious souls to the Saviour. Praise God! they have come from nature's darkness into His most marvellous light, also one backslider came home to the Father.

In spite of controversial circumstances and much prejudice in the village, praise God, after two weeks of arduous prayer and work the Lord began to move.

The Pastor, with his soul-stirring messages, and Mr Cole's ministry in song has encouraged the saints to "Hold the fort" till Jesus comes.

The grand finale came to the campaign with a visit from Evangelist Wright and the Chelmsford Crusader Choir, when the presence and power of the Master was felt in the midst.

THANKSGIVING SERVICES. Harkening to the gospel call.

Southport (Pastor J. Lees, B.A.) Sunday afternoon proved a blessed and hallowed time, as the saints gathered round the Table of the Lord. Hearts

were thrilled by the message on The Providence of God (Matt vi 19-34).

Sunday evening also proved that God was in the midst, the harvest hymns were sung with great enthusiasm until the air was pregnant with the spirit of praise. A Harvest choir piece was effectively rendered by the local Crusaders. The message was inspiring, our minds were led on to that one great harvest when God Himself will gather the wheat from the tares. There was a great calm as the question went forth, "What are you sowing?" for truly we shall reap whatsoever we sow. It gladdened the hearts of all to see two dear ones step out on the Lord's side. This service of thanksgiving will long be remembered by God's people, and its influence will surely remain for many a long day.

YEAR OF PROGRESS. Eighteen believers baptised

Millisle. The saints at Millisle praise God for sending the Foursquare Gospel to them.

Until last year we knew nothing of these precious ruins, when God sent to this place Pastor F. J. Slemming. Indeed it was in the old-time power that the gospel was preached, and souls were saved, yet there was a longing to know more of Him, and of His Word. The Pastor then set to work to find a place where he might feed the lambs, for up to

this time a cafe had been kindly lent. Opposition and difficulties naturally arose, but the building was found for "no weapon that is formed against thee shall prosper" (Isaiah liv 17).

The day came when this one-time barn, now converted into a real mission hall, was to be opened. We shall not forget the opening day. The hall rang with the praises of God's people. The next day the seal of God was put upon it in the salvation of four precious souls. They were two happy days, but only the beginning of things. For since then God has blessed abundantly the ministry of Pastor F. J. Slemming.

Life here sees many changes, and Pastor F. J. Slemming was moved from our midst for service elsewhere, but in his place came his brother, C. W. Slemming, who has been leading us on step by step, although owing to his work at Bangor he can only visit this centre once a week.

Liberty in prayer, fellowship at the Lord's Table, and feasting on His Word, is a summary of our weekly meetings, not forgetting our testimony in the open air, and on the sea shore.

Two blessed baptismal services have been held here when eighteen members followed the Lord through the waters of baptism.

The winter's work is being commenced with a campaign by Pastor E. Cole.

THE DEPARTING GLORY

(continued from page 665)

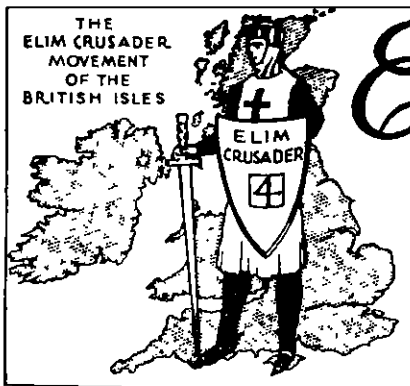
sion is agreed. Doubtless there were many advantages to be gained by joining hands with the temporal power of that day. Royal recognition meant much to a stigmatised Church. It gave her access to position and material privilege from which hitherto she had been excluded. It was a form of temptation almost irresistible to those who had for so long experienced the pressure of pitiless persecution. It was so easy, so natural to interpret this friendly gesture of the Emperor as a turn in the tide, and to hail it as the dawn of an epoch of progress and prosperity for the Church. It was a far more dangerous weapon than persecution had proved, and succeeded where persecution failed. Let it be said here that fusion may be the sign of decline and decay rather than progress. Unity is far too costly when it is secured at the expense of conviction. The Church that would not have her spiritual progress arrested should most carefully guard against any alliance that necessitates compromise. It behoves believers not to attempt the removal of barriers which the hand of God has erected. The support and sympathy of influential people may sometimes be secured if certain revisions are made in church polity and practice. The patronage of the pulpit and the press may even be gained by a little diplomatic adjustment of scriptural standards. "The end justifies the means" is a maxim that when adopted by the people of God may eventually bring them into collision with the Holy Ghost. Let the Church of Christ beware of all enlargement of her borders that would lead to denial and betrayal of her Lord. Toleration may remove opposition, but what if it grieves the Holy Ghost?

Let a church reach a pinnacle of popularity and she at once comes to a point of peril in her history. Should she succumb to the guiles of the enemy in this form then like Samson of old her strength will be gone, and her glory departed, and she will lie prostrate before her foes, the sport of those whom once she swayed for truth and God.

A Church or a movement which owes its origin and existence to some outpouring of the Holy Ghost, which has been created as a direct result of surrender to that Spirit, having begun in the Spirit, its continuance as a spiritual force is wholly dependent upon its faithfulness to the original vision of separation. Generally speaking we find that an outpouring of the Holy Spirit produces a marked change in the life of a church, it supplies a new urge to holiness, and a fresh emphasis to separation and sanctification. But it is so easy to surrender the very thing which gives to a church its splendid spiritual distinctiveness, to sell its birthright for a miserable mess of pottage. The vital thing that justified its existence is sacrificed. A slight whittling down of truth, presented in some more palatable and revised form, a little dilution which takes the sharp edge off the message. The hand of the enemy is always ready to introduce the leaven element into the fellowship of God's people, and thus mar the beauty and purity of their life.

One has but to trace the history of some great movements which in their earliest stages were irresistible in their spiritual energy and exploit, to discover that something has led to their undoing.

(To be continued)



Elim Crusader Page

MOTTO
GOD'S BEST FOR US — OUR BEST FOR GOD.

Nottingham Crusaders Visit London

Recently a group of Nottingham Crusader holiday-makers paid a Saturday evening visit to the Elim Tabernacle at Clapham. They gave an enjoyable programme to an appreciative congregation.

One item of note was the testimony of a Crusader, now a Cliff College student, on his trekking endeavours for Christ. He and some fellow-workers, on a preaching tour through the country, visited a Welsh unemployment camp, and had the joy of preaching the gospel there. Some of the men surrendered to Christ, and two days later, returning to their homes in South Wales, overtook the trekkers as their bus moved on the converts waved New Testaments and sang "Guide me O Thou great Jehovah."

Some excellent musical items were contributed during the evening, including a beautiful solo rendering of, "Unanswered yet." A message on Hebrews xi gave food for thought on the inheritance of

the believer. An amusing and frank testimony on her conversion to Christ from utter worldliness and craze for dancing was given by a girl Crusader she was born again through Principal Jeffreys' Nottingham campaign.

This profitable evening whets the appetite for more contact between the Crusader branches—the interchange of outlook and talent definitely broadens the Crusader horizon, and quickens our sympathies with other members of the Elim family who are endeavouring, by God's grace, to live for Jesus—L M S

Portsmouth Crusaders visit the Isle of Wight

The Elim Tabernacle, Ryde, rang with praises on a recent Wednesday evening, as the saints, both young and old uplifted their voices to God in song.

Many of them, including the Portsmouth Crusaders (who had come over to render their services) had just returned from an "open air" on the sands where they had been caught in some heavy rain showers. The dampness of their garments did not however, serve to dampen their enthusiasm, and here they were with happy faces, eagerly awaiting and expecting "showers of blessing." There was an air of expectancy, and the atmosphere was, as it were, throbbing with life.

Truly this was not to be wondered at when one realised that here were scores of people who had experienced the new birth, people filled with that wondrous life which Christ Himself came to impart.

For about an hour the Portsmouth Crusaders proclaimed the gospel in message and song.

The rendering of a piece by the choir was greatly appreciated as we were reminded of that time in the future when all tears will be wiped away. "Weeping may endure for a night," but, praise God, "joy cometh in the morning."

Then a message from a brother gave us room for thought "You cannot serve God and mammon."

Then, the last message took us step by step through the story of Peter's imprisonment and we were encouraged even as Peter was to gird up our loins, to clothe ourselves with that garment which is awaiting each one of us—the garment of power, and to bind on the shoes of determination, that our walk may be steadfast and true.

Time had now gone all too quickly, but our helpers had to leave for the boat, so one verse of an old favourite sufficed for the closing hymn.

"My chains fell off, my heart was free,
 I arose, went forth, and followed Thee"

We praise God for the wonderful times of fellowship in His presence—E N W

Crusader Night at Kensington Temple

Recently the Crusaders conducted the Sunday evening gospel service. It was with expectant hearts, that we anticipated that this meeting would result in young people being brought to the Lord Jesus. Thank God we were not disappointed, for two souls were saved, and we felt that we had been more than rewarded for our preparation beforehand, because souls were saved and Christians testified to great blessing being received. Solos and duets were rendered in splendid style "The Sinner and the Song," and also the "Old Rugged Cross," an old favourite which is always appreciated by Foursquare Gospellers. A special as well as a unique item was given by five sisters who played different instruments and also sang the gospel.

Testimonies, sermonettes, etc., also were ably given by the Crusaders. The whole Crusader band sang a choir piece together, bringing to a close a happy and blessed service. A never-to-be-forgotten meeting for at least two precious souls.

We are glad to report continued increase in numbers at our Crusader meetings—W L K

GREAT Crusader Week-end

and CAMP REUNION at

Elim Woodlands

(London)

SATURDAY & SUNDAY

November 3rd & 4th

SATURDAY

Afternoon Fellowship - from 3.30
 (for Crusaders only)

Followed by Crusader Tea

Conference of Secretaries during
 the afternoon

Evening - - - - - at 7.30

GREAT CRUSADER RALLY

AND PUBLIC MEETING

in the

Elim Tabernacle, Clapham

SUNDAY (all day)

Special Crusader Gatherings
 at Elim Woodlands and Clapham Tabernacle

Pastors

JAMES McWHIRTER

(Crusader President)

PERCY N CORRY

(Dean of Elim Bible College)

DOUGLAS B GRAY

(Chief Crusader Secretary), etc

will be taking part during the week-end

A hearty Welcome awaits Crusaders from London and the provinces to come for the week-end. The specially reduced charge from Saturday afternoon to Monday morning is 8/6 per Crusader, inclusive. Write—Mrs VANSTONE, Elim Woodlands, and book without delay.

Come, Spend a Week-end With Us.

HALIFAX CRUSADER RALLY TRANSFERRED

In response to Ministers and Crusaders of the North, it has been arranged for the Crusader gatherings to be held in

Free Trade Hall

(Peter Street)

MANCHESTER

on

SATURDAY, 27th OCTOBER

at 3.30 and 7.30

Where Principal George Jeffreys and the Revival Party are in the midst of a great revival

Special singing by the

UNITED CRUSADER CHOIRS

of Yorkshire, Lancashire, Nottinghamshire and Derbyshire

conducted by

DOUGLAS B GRAY

(Chief Crusader Secretary and Musical Director)

Book this date and be sure to be present

The Light Worth While

A FLICKER, a flash, a s-s-s-wish, a burst of light, a thousand stars, and darkness. In these few words we have portrayed the life of a skyrocket. The rocket bursts with sudden brilliance but fades too soon to dispel even for an instant the darkness of night.

Jesus in speaking to a group of people one day said, "Look whether the light that is in thee be not darkness. He could not say unto them, "Look and see if you are not trying to light your life with skyrockets," for skyrockets were unknown then, but was that not what He meant? Did He not intend to raise the question whether there was a fire burning within their souls of such intensity that a continual light was cast from it, or whether their hearts were lighted with only an occasional flash which made the darkness all the more noticeable?"

In going on Jesus says, "If thy whole body be full of light it shall be as when the lamp with its bright shining doth give thee light." The radiance which we should seek to bring to our souls should not consist of brief flashes no matter how brilliant, nor of wavering flames of fire, but should show consistency and steadiness. No sudden flashes of goodness can ever replace the steady shining of love. No impetuous deeds of service can ever become worthy substitutes for the daily, kindly ministrations of the

human hand. No spectacular feat of accomplishment can supplant the labour of faithful toilers who labour unnoticed year in and year out.

"But why," says someone, "should I go on being a humble light in some far corner, unnoticed by anyone, when I might be a rocket and make at least one flash before the eyes of the world?" Jesus said, "Let your light so shine that others, seeing your good works, may glorify your Father in heaven."

Suppose you did flash, just once, as a rocket does, before the eyes of men, and suppose someone with tear-dimmed eyes failed to see you flash, suppose someone was lost in the fog of sin which hangs low over the land and failed to pierce to the sky above, suppose someone on a bed of pain, with face to the wall failed to catch even the reflection from your brilliant flash? What then?

No, far better to cast a less ambitious ray, but to cast it night after night so that a weary and darkened world may come to count on it to help light the dark paths of life.

The jeweller who would repair a watch by polishing the case, and the preacher who substitutes education for faith, are engaged in a similar work.

"Are You?"

By ERVIN A AUSTIN

THERE was a young man in the late world war who took out a three thousand pound insurance policy, to be paid in monthly payments in case of his death, naming his father as the beneficiary. This young man died in France, and of course the father drew the insurance without any trouble, but in a short time he died. The step-mother of this young man got up a petition to get this insurance and gave evidence that she had been a good mother and cared for this boy when a child. There was no doubt or question as to her being a good mother to the boy, or her being worthy of the money as far as her good works were concerned, but her good works were not taken into consideration. The only thing the government could do was to pass it on to the nearest blood relative. This was the boy's grandmother. Many said this was not right, but it was settled and final and all of the people's opinion could not change it.

I am not asking you if you are honest and pay your debts, if you are a good neighbour, if you belong to church and help pay the preacher and support the missionary cause, if you are morally clean, no, that is not the question. The great question is, Are you a blood relative? "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Eph 1:13). You see, friend, your good works and clean life was not taken into consideration, no mention was made of your clean life. It was to those who were far off, or to those without any hope. Many today cannot bear to hear us speak of the Blood, but, my

friend, it is our only hope of heaven. "And without shedding of blood is no remission" (Heb 9:22). Many have tried church joining, pledge signing, and good resolutions, but all fail, but praise God the Blood cure never fails. "And from Jesus Christ, who is the Faithful Witness, and the First Begotten of the dead, and the Prince of the kings of the earth. UNTO HIM that loved us, and washed us from our sins in His own blood" (Rev 1:5). Thank God, when we take the Blood cure, and Christ washes us from our sins, the power of darkness is broken, and we are set free. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

My friend, if you are groping along in darkness with only a profession, without any joy, without any victory in your soul, without any fellowship with God and man, it is a sure sign you need the Blood applied to your heart. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

Nothing can for sin atone,
Nothing but the blood of Jesus

Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Advertisements should arrive **MONDAY** mornings for the issue on sale the next week.

SITUATIONS VACANT.

WANTED, sister in the Lord as companion help, various duties, help invalid; good home; Foursquare. Write Box 342, "Elim Evangel" Office. **B1848**

WANTED, Christian sister, young or middle-aged, as housekeeper in small flat (Welsh preferred, but not essential). Apply, Jenkins, 47, Vardens Road, nr. Wandsworth Common, S.W.11. **B1853**

WANTED, 12th November, widow or woman over 30, for domestic work in farmhouse, comfortable home, good wages, usual outings; near Pentecostal assembly. Apply, Miss Wells, Stonebridge Farm, Ottinge, nr. Canterbury. **B1851**

SITUATION WANTED.

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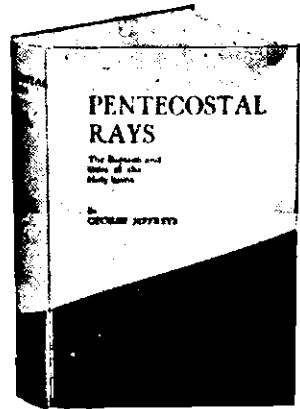
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